

to the trophies of Him, who with his "name written on his vesture and on his thigh, King of kings and Lord of Lords, travels in the greatness of his strength, as the Captain of our salvation?" And what is the fading wreath of laurel that crowns the victor's head, to the fadeless diadem which, all the more lustrous and valuable for being won by his skill, and placed upon the head by his own hand, our Captain bestows upon "him that overcometh?"

Soldiers of Christ, do we love our Leader? Does his name send a thrill of satisfaction and joyful enthusiasm through and through us? Then, to our dying day, let us be bold for him, and faithful to him. God forbid that we should be cowards under such a Captain. Above all, let us never be ashamed to own him as our Captain, or to be known as marching under his banner. Think of Washington's troops ashamed of Washington. Think of Wellington's troops turning their backs to the enemy because they fear or blush to be seen in Wellington's ranks. Think of Napoleon's army deserting his standard because they have no love for, and no confidence in, Napoleon. What then do we think of the Captain of our salvation? Are we ever ashamed of Him? L. T. [*Am. Messenger*]

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK, MICH. OCT. 8, 1857.

GOLD TRIED IN THE FIRE.

PERHAPS to what has already appeared in the Review on this subject, a few more thoughts may be added, if not to present anything new, at least to call attention again to an important subject that concerns us now.

What is meant by the gold of Rev. iii, 18, is a question which has often been asked. It is a proper one too, since we are under the counsel of a Witness that is faithful and true, to buy of him; for he has borne witness against us that we are destitute of it; and when we are to seek for anything, we wish to have the object definitely before our mind for which we are to seek. What is the gold tried in the fire? It may help us to arrive at the definition of this, to consider the other things which we are counseled to buy. These are white raiment and eye-salve.

It must be evident to all that in the counsel of the true Witness are contained all the Christian graces which we are required to exercise; for he who heeds it will be found perfect; he will be enabled to see, he will be clothed, he will be rich towards God, he will overcome and be seated finally with Christ upon his throne.

Concerning what is meant by the eye-salve and white raiment, we presume all are agreed. The fine linen clean and white, (or white raiment,) says an inspired interpreter, is the righteousness of the saints. Rev. xix, 8. And we think the Apostle enlightens us on the eye-salve when he says, "But ye have an unction from the Holy One, and ye know all things."

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John ii, 20, 27.

In 2 Pet. i, we find an enumeration of graces which, if they abound in us, will make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ, but if we do them an entrance shall be ministered unto us abundantly into his everlasting kingdom. They are, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. How many of these are included in righteousness, or right doing, which is the fine linen, or white raiment of the saints? Those evidently which relate more particularly to our outward actions, which are virtue, temperance, patience and godliness. What is included in the eye-salve? Knowledge; for it is by the anointing from on high that we see, perceive or know the things that pertain unto our

everlasting peace. What remains to be included in the term gold? Faith and charity: more fully expressed by another Apostle as faith, hope and charity. "And now abideth faith, hope and charity;" and we think that the term gold may include "these three." 1 Cor. xiii.

"I counsel thee to buy of me gold tried in the fire." What think you, reader, of the counsel? We know of none who have not admitted that they were in the state described in the message to the church of the Laodiceans. Whatever view therefore we may take of the seven churches, we cannot avoid the application of this testimony to ourselves. If we say that they denote seven stages of the gospel church, we have without controversy reached the last, the Laodicean, and we are the ones expressly designated. If we say that the testimony applies to the character there described, in whatever age of the gospel it might be found, having admitted ourselves to be in that condition, we come no less beneath the threatening and counsel of that scripture. Even if you then are unsettled in the application of the theory let not that deter you from proceeding at once to zealous and diligent action.

We are counseled to buy gold of the faithful and true Witness. Again we ask you, reader, What think you of the counsel? You have doubtless many times thought much of the counsel of an earthly friend. Perhaps you have put yourself to much trouble to obtain it; and then how gladly you have received it, and how promptly acted upon it. But more than an earthly friend counsels you now. It is he who

— "above all others
Well deserves the name of friend."

He who is the only friend that can give us unerring counsel—the only friend upon whose arm we can safely lean in the coming crisis. Nor does he wait for us to seek counsel of him, but while we were blind, and in a most wretched condition otherwise, he seeks us out, as it were, and tenders to us the counsel that we need. A time of trial is coming which nothing but the pure gold will be able to withstand: he sees that we lack it, and counsels us to obtain it immediately. The King is about to come in to examine the guests who have been summoned to the wedding: he sees that we are yet without those robes in which the guests must be clothed; and with a tender solicitudelest we be among the number who will be bound hand and foot, and be cast into outer darkness, he counsels us to buy of him the white raiment, the wedding garment. Matt. xxii, 11-14. A time is just before us in which we shall need to have the eyes of our understanding enlightened: he sees that we are yet blind and counsels us to buy of him eye-salve and anoint our eyes that we may see. His counsel is kind and timely. It is from one who knows what we need. Do you prize the counsel of such a counselor? Do you value the advice of such a friend? Will you heed it, and seek of him that merchandise in which there is true wisdom and lasting gain?

There is one thought here calculated to inspire us with confidence and courage. It is that he who counsels us to obtain these things is the one also from whom we are to obtain them. Now can we suppose that any person would counsel a friend to obtain certain things of him, and then refuse them to him? We cannot think that even a frail human would act thus; and will the compassionate Saviour whose ears are ever open to the penitent's petition; who can be touched with the feeling of our infirmities (knowing that we are but dust;—will he counsel his poor children to buy of him gold and white raiment, and then turn them empty away when they seek them earnestly of him? Impossible. Sooner can God deny himself. Come then with confidence, come boldly, to a throne of grace; and there behold inscribed upon that throne in golden characters, this cheering promise, the words of him who sits thereon, "Seek and ye shall find; knock and it shall be opened unto you."

Expect the Spirit when you have prayed for his assistance.

Answer to Bro. Merriam's Question Respecting the Law of Gal. iii, in Review No. 3, Vol. x.

He asks, "Can the Law there spoken of, refer to the Ten Commandments?"

I think it cannot; but that it refers to the law-system, as a system; or, the dispensation of law, as such; or, the whole embodiment of law. Some will here ask, if in verse 19 the Moral Law is not referred to; and others, if the typical, or ceremonial law is not referred to. We answer, no more than any particular sticks of timber which are constituent parts of an edifice, are referred to when only speaking of that edifice, as such. But that great system, or dispensation, or embodiment of law, of which these were constituent parts, is only referred to; and as a system, as a dispensation, as a whole, it was added.

The word LAW in the New Testament is used in some eight different senses: perhaps more. There are several passages in the New Testament besides those in Galatians, in which the word law is used in its broadest sense. John i, 17. "The law was given by Moses." It is evident to every mind that all laws peculiar to that dispensation were more especially given by Moses, than were those laws that were common to any other dispensation. Hence it does not mean the Law of the Ten Commandments (or Moral Law) merely, though there was perhaps a more complete development of that Law by God himself, at that time, and by the instrumentality of Moses also, than there previously had been.

Again, Rom. v, 13. "For until the law sin was in the world." We learn from the connection that this period was from Adam to Moses. If this was the Law of the Ten Commandments, this connection shows that it did not exist till Moses. And further, that there must have been some other hidden, unrevealed law which men transgressed during that period of time. Both of which conclusions are untenable.

Again, we have additional evidence that the Moral Law was not alluded to, by paraphrasing the passage a little as follows: Until the Moral Law, the transgression of the Moral Law was in the world; showing also that this Law was transgressed before it existed, which is evidently an utter absurdity.

But if we read it as follows: Until the law-dispensation, or system of law, sin was in the world, it is all rational and consistent. For the Moral Law, the transgression of which is sin, was in existence from Adam to Moses. And of course as men transgressed that Law, sin was in the world. This makes it all plain. The above is to show that the word law is used in some instances in its most extended sense. Some evidence will now be given to show that it is used in this sense in Gal. iii; and of course that it is some other law than that of the Ten Commandments.

1. By comparing Gal. i, 6, 7, with verses 13, 14, we get some evidence that Paul was reproving the Galatians for their adherence to the Jews' religion. But we all must admit that the Ten Commandments or Moral Law, which was common to all dispensations, did not distinguish the Jews' religion from the religion of any other class of God's saints. But the law-dispensation did distinguish the Jews' religion from the religion of every other class of saints, which lived either before or since.

2. Several things recorded in chap. ii, and also in chap. v, 2-4, carry the strongest evidence that if the Galatians had not received the rite, they had embraced the sentiment, that circumcision was of consequence to them; and their adherence to this law of circumcision, a part of that dispensation of law and not common with this, was one of the reasons why Paul so sharply rebuked them in chap. iii, 1-5. And that circumcision is a law, and a part of that great system of law, consult John vii, 22, 23; Lev. xii, 3, and Gen. xvii, 14. And further, that the Galatians were not censurable for adherence to the Moral Law, and were censurable for their adherence to the law of circumcision, we take the testimony of this same Apostle as found in 1 Cor. vii, 19: "Circumcision is

nothing and uncircumcision is nothing, but the keeping of the Commandments of God."

3. Verse 10 of chap. iii. gives clear additional evidence what law in this chapter was especially referred to; and by this we obtain additional evidence that the Galatians had embraced some things at least, not in common with that dispensation, and the present one. Or rather, altogether irrelevant to the present or gospel age.

That the book of the law referred to here, contained all that pertained to that dispensation, is evident from many scriptures and we think indeed from every other consideration also. In the first place, Paul in his quotation, by inspiration supplies the word, *book*. It is not in the passage quoted, found in Dent. xxvii, 26, reading as follows: "Cursed be he that confirmeth not all the words of this law to do them." Had this declaration just followed the record of the Ten Commandments in Ex. xx, or Dent. v, there would then have been some plausibility in the idea that it referred to the Moral Law; but as it was at the closing up of the record of all that pertained to that dispensation by Moses, and also as the idea is expressed by the use of the definitive *this*, i. e., this law; this is good evidence that it contained the whole record of law given by Moses.

Again. In the directions given for a king who might be set over the people we have farther evidence, Dent. xvii, 18, 19. "And it shall be when he sitteth on the throne of his kingdom, that he shall write him a copy of *this* law in a book, out of that which is before the priests the Levites: and it shall be with him, and he shall read therein, all the days of his life." If this book contained the moral precepts only, with what propriety could it be said, he should "read therein all the days of his life?" When he could not read them but a few days, at most, before as a matter of course, they must all be committed to memory, and thus prevent that necessity. Again: if he had only a knowledge of the moral precepts, without a knowledge of any other laws, would he have been qualified to execute that penal code enacted to meet cases of rebellion, upon his rebellious subjects?

Again, as some believe this book to contain the ceremonial law only, we ask if that king had had a perfect knowledge of the ceremonial without any knowledge of the moral, or judicial code, would he have been any better qualified, in this case, to discharge the duties of a chief magistrate than in the other? Let the unprejudiced answer these questions.

It would seem not to be necessary for any of the inspired writers to give us a definite epitome of what their books respectively contained; for when we read them we *know* their contents. Thus we may know that the book of the law contained the whole embodiment of law.

Notwithstanding, to gratify the minds of some, they are referred to Dent. xxxi, 24; Josh. i, 8; Neh. viii, 1-3, 8, 14-18. Other scriptures might be brought as evidence on this point.

4. We have the *time when this law commenced* in verse 17; and the time of its termination, or when it expired by limitation in verse 19 of Gal. iii, which shows to all who appreciate the force of the language of those verses, and who believe that the Moral Law had any existence prior to Moses or subsequent to Christ, that it must have been some other law. And that it did exist prior, and has existed subsequently to these chronological points, an overwhelming amount of evidence has been adduced by the brethren who have written on the subject, both from the book of Genesis, and most or all the writers of the New Testament. And that the dispensation of law did begin with the former of these chronological points, we may all very well understand if we will take the pains to add Paul's 430 years to the chronological year of Gen xii, and compare the sum of these with the chronological year of Ex. xx; and that it ended with the latter chronological point, or in the midst of the seventieth week no one doubts.

5. We have further chronological evidence in verse 23. "Before faith came, we were kept under the law,

shut up unto the faith, which should afterward be revealed." The above language indicates in the clearest manner that there was a point of time to which the law here referred to, reached, and then the faith of Jesus took its place. This could not be the Moral Law, as that was not to be destroyed or removed, to give place to this dispensation, but by the new covenant, was to be brought nearer than before; even to be written on our hearts, and thus magnified and made honorable; verifying the language of Ps. lxxxix, 28, "My covenant shall stand fast with him."

We have additional evidence in the following verses. "Wherefore the law *was* our schoolmaster to bring us to Christ; but after that faith *is* come, we are no longer under a schoolmaster." The language here shows, that the law was spoken of in the past tense, and faith in the present tense when Paul wrote. It is evidently therefore not the Moral Law; but the dispensation of law, which ended a little before, and gave place to the faith of Jesus which should afterwards be revealed, or the gospel dispensation.

Further that the Moral Law alone was our schoolmaster to bring us to Christ we have no evidence. True, it is by this Law we have the knowledge of sin; but how it brings us to Christ we are unable to tell. It was by the ministration of this Law, or by the types and shadows the body of which is of Christ, that men under that dispensation were led to Christ, as it is by the ministration of the gospel, or its teachings that men are led to Christ under this dispensation.

6. It must have been some other law; because it never could harm those who are all children of God by faith in Christ Jesus, [verse 26,] to keep the Ten Commandments. Yea, rather, we must keep them according to the light we have in order to keep our faith alive. In proof James ii, 22 is adduced. Seest thou how faith wrought with his works, and by works was faith made perfect? Also Gal. ii, 17. But if while we seek to be justified by Christ, we ourselves are found sinners; i. e., transgressors of the Law, is therefore Christ the minister of sin? God forbid.

Again, Rom. vi, 1. What shall we say then? Shall we continue in sin, i. e., in the transgression of the Law, that grace may abound? God forbid." Thus we see that every child of God by faith in Christ must keep the Ten Commandments according to the light he has, to keep in a state of justification, and prevent his faith from dying.

Had it read, The law *is* our schoolmaster, instead of *was*, it would have taught something quite different. In this case, it must have referred to the Moral Law as no other law exists under the gospel dispensation.

Again, the phrase, *under the law*, in Galatians does not convey the same sense we all attach to this phrase when it refers to the Moral Law. In the latter instance we understand it to convey the idea that those who are under it, are exposed to its penalty; or are under condemnation and exposed to the wrath of God. But the 21st verse of chap. iv, completely refutes the idea of its being the Moral Law, if our view in this, as a church, is correct. For who in the exercise of their common faculties could desire to be under the Moral Law, if the sense of that phrase, is to be under its penalty? But if we understand that the Galatians desired to be under any rites or ceremonies which do not belong to the gospel, but did belong to the law dispensation, this would be quite a different thing. And the propriety of the application of that phrase would be apparent.

7. As further evidence to prove what law was here referred to, Abraham's two sons are introduced; the one by a bond-maid, and the other by a free-woman. Chap. iv, 22, 23. In verse 24 Paul says, "Which things are an allegory: for these are the *two covenants*." Here we have the key that unlocks the whole mystery of the book of Galatians. It will be useless here to introduce any kind of an argument to show that Paul was not abruptly introducing a subject foreign to, or in any degree different from the one in the preceding chapters; nor would I try to prove that the covenants here introduced, are a continuation of

the leading subject of the former chapters, thrown in to elucidate it. For these, with a little reflection, must become self evident to all.

Now if it can be shown that the first covenant embraced the same people, the same period of time, and identically the same services that the law dispensation did, then this question must be forever settled. And in order to this, I would refer the reader to Heb. ix. "Then verily the first covenant had also ordinances (margin, ceremonies) of divine service and a worldly sanctuary." And Paul goes on with a description of these services, till in verse 10 he gets down to meats, and drinks, and divers washings, and carnal ordinances, imposed on them till the time of reformation. Read the whole chapter. Thus we have proof that the first covenant comprehended the same that the law dispensation did. This first covenant *had* all these; i. e., it possessed all these ceremonies, sanctuary and all, that pertained to that dispensation.

8. And lastly. The reader is referred to chap. v, 3. For I testify again to every man that is circumcised, that he is a debtor to do the *whole law*. The phrase, *whole law*, is proof in itself what law is referred to. *Whole law*, means all law that had ever been given. If any dissent from this opinion, and think it means the whole of Ten Commandments, such are asked if they will inform us why the man who is circumcised is any more a debtor to do the whole of the Ten Commandments, than the man who is not circumcised? True, the phrase, *whole law*, (as in James ii, 10,) when applied to the present dispensation would include but the Moral Law. But that Paul did reprove the Galatians for adherence to some things pertaining to a former dispensation; and that he did bring up and compare the two; and in each of the four first chapters show by striking contrast the eligibility of the latter, is hoped will soon become apparent to all.

The testimony adduced above, to bear on the points at issue, exists inherently within the book of Galatians itself. No collateral testimony being brought from any other book in the Bible; because there are no parallel cases except those recorded in Acts xv.

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WATCHFULNESS AND PRAYER.

THESE duties are very closely connected with each other, and often urged upon us in the word of God. Especially are they urged by our Lord and his apostles, in view of the dangers that would surround the church in the last days. Says our Lord, "Watch ye therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man." Luke xxi, 36. Peter also urges the same. "But the end of all things is at hand; be ye therefore sober and watch unto prayer." 1 Pet. iv, 7.

These duties are so closely connected that he who neglects the one will soon cease to perform the other; and without the performance of these duties we make no advancement in the divine life, or work of preparation for the coming of Christ. It is through prayer we obtain strength to watch. Through watchfulness we may keep ourselves in a praying frame of mind, and thus be enabled to come before God with confidence, and ask for the things we need. Our Lord well understood all the dangers that would surround his church in the last days. Hence the injunction to watch and pray. But it is to be feared that these duties are too much neglected, even among those who profess faith in the Third Angel's Message. Our Saviour continued all night in prayer to God, and we should be instant in prayer.

Our closets should be often visited, there to enjoy communion with God; and morning and evening should witness our fervent devotion with our families at the altar of prayer. And the professed believer in present truth who goes to the secular duties of the day without having first sought God's blessing and protection for himself and family, not only gives to them a sad example of neglect of duty, but goes out